CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

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FOX's LECTURES.

THE INFLUENCE OF RELIGIOUS SYSTEMS ON SOCIETY.

[Continued from page 137.]

While the influence of pure christianity is good unmixed, and of the highest order, that of its various corruptions is as decidedly evil. So far as these additions or perversions relate to Trinitarian worship, and ecclesiastical domination, their effects have been already exhibited. There are some other points which must now be noticed.

The church of England retains so much ceremony, that but for the evangelical party, and the reaction produced by the activity of different classes of dissenters, the prevailing character of the religion of its members would be that of lifeless and ignorant formality. In practice, she rather requires submission than faith.

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Amongst methodists and some methodistic calvinists, there is more of an imaginative religion than perhaps has ever existed, (except where secluded situation, unincreasing information and aptness of local scenery, have preserved superstitions,) without being dissipated by inquiry, or calling in the aid of those sensible representations and daily ceremonies, which so commonly follow and supercede, and though intended as a fortress, remain as a monument. They have a vivid perception of that humanized Deity, whom the liturgic worshippers only describe in words Liveried angels lackey them in their daily occupations, or wait at the gates of their chapels to carry to heaven intelligence of convictions and conversions. The very devil of their schoolbook pictures haunts their paths, whispers in their ears, and personally superintends their domestic troubles. Their hell is literally a brimstone lake; and their heaven the temple, or city, with the material glory of God, and the robes, psalms, crowns, and songs of the apocalypse. They lose the proselytes who take to thinking; and the rest would speedily disband, did a splendid catholic establishment offer them an asylum. Happily a better destiny is prepared for them by Bell and Lancaster.*

Genuine calvinism is of a much more intellectual cast. It is framed for power and permanence. It despises ceremony, and rules the feelings with a rod of iron. It has all the energy of mahometanism, in its most vigorous days, but without those seeds of weakness which so soon sprung up in its prosperity. The perpetual modifications of modern calvinists have deprived the system of much of the gloomy grandeur, stern consistency, and almost omnipotent control over the mind, which belonged to it originally. Those advocates have hereby shewn their own amiability, their respect for the Scriptures, and the approximation of their party towards pure christianity. They have suffered reason to step beyond her allotted province in their creed, where she is treated as a slave, and employed to do the drudgery of completing and cementing parts, but not allowed to touch the foundations of the fabric. Calvinism is great only when taken as a whole; and then formidable because, on erroneous principles, and for perverted objects, it exercises so much the powers of the understanding, and so completely pervades the mind with its tyrannous influence. It does not enfeeble or degrade, but embitter, darken and pervert the soul. The effects of this system on society are in strong contrast with those resulting from the milder and purer faith delineated in the last lecture.

The character of God is exhibited in different lights. It may be said by all that he is supremely excellent, but the agreement is only verbal, for the details of this excellence display a complete contrariety. The opposite believers trace it in God as loving all his creatures, and as loving only a part; as forming all for happiness, and as foredooming numbers to misery; and as making us individually responsible, and as condemning and saving by moral substitution; as forgiving freely on repentance, and as dispensing mercy only after a satisfaction to his justice; as punishing to correct, and as condemning vindictively, and forever. Have these opposite believers the same notion of goodness? If so, it is impossible, whatever be professed, that they should alike recognize it in their God. But if each believe in the absolute perfection of his God, their notions of moral excellence must be widely different, of that excellence to which they render their highest admiration, by which they form their own characters, and the imitation of which is the first principle of their religion. So far as this dark notion of the Deity is unchecked by the native movements of the heart, the unequivocal precepts of religion, and the intermixture of better principles, it tends to form a gloomy bigot, miserable in himself and pernicious to others.

And has not the notion that conversion from sin to holiness is an immediate and miraculous work of the Holy Spirit on the mind, which no human power can attain, and when attained, no human power destroy, an influence on society to be deprecated by the philanthropist? Does it not produce presumption in some, and despair in others? It has produced them widely and dreadfully. How deplorable his state, who believes in election, but is unconvinced of his own election; and in miraculous conversion, which he cannot satisfy himself that he has ever felt; over whose devoted head have rolled, in imagination, the thunders of Almighty wrath; who feels himself already fettered in every limb, and waiting for execution; with no hand on earth to aid, no pitying voice from heaven to speak the words of mercy and of power, the conscious, helpless child of depravity and of misery, of everlasting misery! And suppose this much desired conviction gained; his eternal salvation is now secure; he may, to use a favorite expression, "fall foully, but not finally." How immense the distance between him and the beings amongst whom he lives and moves! He is a child of God, but they are children of the devil; his mind is the illumined and purified residence of the Holy Ghost, theirs the abode of total and invincible depravity; he is clothed with the spotless robe of imputed righteousness, while their seeming virtues are but splendid sins. Alike as they may seem to human eye, there is the awful difference of spiritual life and death, the favor and wrath of God, and an eternal destiny of joy and anguish. Is human nature to be trusted on this giddy elevation? Is this a faith which "worketh by love;" or is it not in danger of becoming the source of pride, censoriousness, presumption and selfishness?

Not only is heaven supposed to be the peculiar inheritance of the elect; and saving faith, the faith of calvinism more or less rigorously interpreted, an indispensable mark of election; but earth is preserved only for their sakes, to be the scene of their redemption, calling and sanctification, and when their number is completed, this goodly and glorious frame of things is to be dashed to pieces like useless machinery.

> "Thus shall this moving engine last
> Till all his saints are gathered in,
> Then for the trumpet's dreadful blast
> To shake it all to dust again!"
>
> WATTS.

The benevolent feelings must be injured, and very much limited in their operation, by such theories. It is not surprising, however it may be deplored, that they should lead to such views of the endless misery of others, as are expressed in the following extract from the writings of one of the ablest defenders of calvinism:

"The saints in heaven will behold the torments of the damned. The smoke of their torments ascendeth up forever and ever! They shall be tormented in the presence of the holy angels, and in the presence of the lamb. So shall they be tormented in the presence of the glorified saints!

"Hereby will saints be rendered more sensible how great their salvation is; when they see how great the misery is from which God has saved them, and how great a difference he has made between their state and the state of others, who were by nature, and perhaps for a time by practice, more sinful and hell-deserving than any. It will give them a greater sense of the wonderfulness of God's grace towards them!—Every time they look upon the damned, it will excite in them a lively and admiring sense of the grace of God in making them to differ.

"The sight of hell torments will exalt the happiness of the saints forever! It will not ouly make them more sensible of the greatness and freeness of the grace of God in their happiness, but it will really make their happiness the greater, as it will make them more sensible of their own happiness. It will give them a more lively relish for it; it will make them prize it the more, when they see others who were of the same nature, and born under the same circumstances, plunged into such misery, and they so distinguished! Oh! it will make them sensible how happy they are! A sense of the opposite misery, in all cases, greatly increases the relish of any joy or pleasure!"

This passage, as to the spirit which it breathes, the system from which it flowed, or the effect of that system upon the social feelings of our nature, requires no comment.

* Authors of the improved system of school instruction.

THE SEPTUAGINT.

No. I.

[It is proposed to insert in the Christian Reformer some papers on Biblical Literature, to familiarize readers who have little leisure, and but limited access to books, to the more important labours, controversies and discoveries of the learned. The papers will be short and plain. Authorities will be referred to only occasionally.]

The *Septuagint* is a translation of the old Testament into Greek. It is called Septuagint from a tradition (which will be hereafter related) of its having been the work of seventy-two Jewish elders, *Septuaginta* being the Latin word for seventy, and the word seventy being adopted for shortness instead of seventy-two. Some, however, derive the word from the Sanhedrim, or Jewish High Ecclesiastical court, which consisted of *seventy* members, giving the version their sanction. There has been much controversy on the subject: it will be proper therefore, to state in the first place the more probable opinion with regard to this version.

Of the high antiquity of the Septuagint there is none can doubt. It is much older than the New Testament. Philo, a Jewish Greek writer, who lived about the time of our Lord, enters at large into its history, for it was matter of history at this early period. And it appeared at this time to have been in general use amongst the Jews, and indeed to have been the very book out of which Christ and the apostles quoted Scripture. This last circumstance must enhance the importance of the Septuagint to every Christian reader.

The Septuagint is universally allowed to have been made at Alexandria, in Egypt. This town was raised by Alexander, the Grecian conqueror, after whom it is named, and its founder drew hither a great number of Jews, to whom he showed himself a manifest patron. His successor, Ptolemy Soter, who made Alexandria the seat of government, pursued the same policy, and hence the Jews in no long time constituted a considerable part of the population. By residing here they learned and adopted the Greek tongue, which was indeed the universal language, and in a few generations lost the knowledge of the Hebrew. This is a singular fact, but the same consequence had followed the Seventy Years Captivity in Babylon, on which account, after the time of Ezra, the Scriptures were read in the Synagogues in Hebrew and interpreted into the Chaldee. The Alexandrian Jews forgot the Chaldee as well as the Hebrew, and therefore the scriptures were translated for them into the Greek, and in that language were used in their Synagogues. They were hence denominated *Hellenists* or Grecizing Jews, to distinguish them from the other Jews, who used only the Hebrew and Chaldee tongues. This distinction, which created a sort of schism, is referred to Acts vi. 1, where the original word, translated *Grecians*, signifies Hellenists or Jews using the Greek language.

The Septuagint is supposed to have been begun in the reign of Ptolemy Philadelphus, 270 years before Christ. At first only the Law, contained in the five books of Moses, called the Pentateuch, was translated; no other part of the Scriptures being in early times read in the Synagogues. But Antiochus Epiphanes, the great persecutor of the Jews, having forbidden the reading of the Law, the Jews of Palestine introduced the use of the Prophets in their Synagogues, and were followed in this as in other customs by their brethren of Alexandria. This was the occasion of the translation of the prophetic writings in the Septuagint. Afterwards the other Scriptures were translated into Greek for the use of private persons, and thus the whole version, called the Septuagint, was completed.

The Greek being, as before stated, an universal language, the Septuagint translation grew by degrees into general use. This proves that, though it is marked by the peculiarities of Alexandrian dialect, it is a faithful translation. Is was evidently in the hands of our Lord and the apostles, for the quotations of the Old Testament in the New are chiefly made in the language of the Septuagint, with the exception of Matthew's gospel, which by many is thought to have been written in Hebrew. Hence will appear the great importance of the Septuagint, both as a translation of the Old Testament and as a rule for ascertaining the meaning of words and phrases in the New; and hence, it need not be added, every one must see the value of a knowledge of the Greek tongue to the student of the Scriptures.

This first part of the account of the Septuagint may be concluded with two or three reflections

1. The Septuagint is a proof not merely of the antiquity, but also of the general purity of the Hebrew Scriptures. The variations between the translation and the original are only in small matters. After the Greek version was made, there could not indeed be any great corruption of the Old Testament; the original and the translation were a check upon each other.

2. This Greek version was a powerful means in the hands of Providence in the spread of the Gospel, the founders of which are able to appeal amongst Heathens to the Scriptures, in a language which was commonly used. The Jews themselves had sanctioned the translation; though as will be seen hereafter, they were mortified by the use which the Christians made of it, and endeavoured at length to bring it into discredit.

3. The fact of our Lord and the Apostles using a translation of the Hebrew Scriptures, not agreeing in every minute particular with the original, fully disproves the assertion that they were dictated in every word, syllable and letter by the Spirit of God. The disagreement is of no consequence as far as regards the truth of the Old Testament; but it shows that both works could not be perfect.

The following impressive remarks are from the closing part of a discourse by the Rev. HENRY WARE, of Boston, delivered May 20, 1821, at the completion of a century from the dedication of the present meeting-house in Middle-street Such views as are here presented, are fitted to soften and improve the heart. Amid the hurry, and bustle, and strife of the world, how prone are we without frequent mementos like these, to lose sight of our most important interests,—to forget that the great business of the present life, is to become better and holier,—to acquire a fitness and relish for the employments and happiness of the life that is to come.

The occasion reminds us of what a changing and dying world we live in. This house has stood for an hundred years—*and who is there left among you that saw it in its first glory!* Every one of the crowd that thronged it then has long since departed to his eternal home. Five successive ministers have laboured here, and gone to their account. Even in the memory of many present, every seat has changed its occupant. You seek the friends whom you once met here, and they are gone. Time has more than once swept clean these seats; and how soon will it be done again! The celebration of a day like this no man can hope to see twice. When Xerxes looked upon his immense army, and thought that in a hundred years not one of that multitude would be living, he was overcome by the reflection, and wept aloud. I would not have you *weep*, brethren, as the same thought passes your mind in looking around you now; for the Christian in his church should regard time and death with other views, than the Heathen at his army's head;—but I would to God that you would pause and consider.——A century! What is a century? Ask the man of eighty, who has almost seen that term, and he will tell you it is as yesterday when it is past; it is but as a day and a night, and he that has survived it, does not feel that he has lived longer than when he had lived but twenty years.—Yet in that space what changes occur! The strong men and women, and the very children of this assembly, shall in that time be no more numbered among the living; the youngest child here, yea, the very infant that we have this day offered in baptism, shall have witnessed all the fortunes of life, and perhaps worn a grey head for years, and perchance grown weary of a helpless and burdensome old age, and then slumbered for years in the mighty congregation of the dead, before a century shall close. In a century, cities flourish and decay, the boundaries of nations are broken up, and the earth changes all its inhabitants again and again. Observe what has taken place just around you during that which has now passed. Instead of eleven churches in this town, you find twenty-eight, and all have been built, or rebuilt, within that time excepting two.* You find a flourishing city instead of a small town, a sovereign state for a dependent colony, a mighty nation for a few scattered provinces. And who can number the changes in the old eastern world!—the improvements, that have carried the sciences and arts to an unequalled perfection, and the convulsions, and revolutions, that have removed again and again the landmarks of empire, and elevated the low and depressed the high amongst the nations, like the heaving of the earth in the throes of an earthquake! All this has been; and yet, what is a century? He that should have lived through all, and look on the world in its present state, would almost feel as if the whole had been effected in a moment by the wand of enchantment:—the time has fled like a dream. What then will time be to those who know, as we do, that we have probably a small part of such a period to live! Oh, that we might learn so to number our days, that we should apply our hearts unto wisdom!

Finally, brethren, permit me to congratulate you on the prosperous condition in which this day finds you. These walls have stood a hundred years—and they will stand firm. Whilst you have seen most of your sister churches compelled to destroy the ancient temples, in which they and their fathers had worshipped, lest they should fall upon them in ruins, and burdened with the costly labour of rearing other places of worship; you have the privilege of still assembling in this house of your ancestors, consecrated by age, and by the devout breathings of great and pious men of the times that are gone by; where the word of life has been preached to four successive generations, where every spot is hallowed as your appropriate religious home, and the very ground on which you stand is holy. There is something solemnly pleasing in the thought, that the walls which are echoing back the voice of your preacher and the songs of your praise, have resounded with those of venerable men, whose praise is in all the churches, that have long been sleeping in the dust, and are strangers to all themes but those of religion. And there is something delightful in the hope, that our children and children's children shall sit where we have been sitting, and seek the inspiration of Heaven on the same spot where we have found it. This hope, my friends, is your's. God, it is true, may commission his elements, and they shall shake this house to its foundations at once. The earthquake and storm have hitherto assailed it in vain, and it has thrice been rescued from devouring flames.† Another visitation may destroy it without remedy. But in the ordinary course of Providence it may see this day return—and listen to the devout thanksgivings of those who shall assemble here—without one of us amongst them—to celebrate the mercy of Him, who, in the midst of change and death, is forever the same. And when that day shall come, oh, may it find our children wiser and purer and worthier than we. If God have

* The New Brick and the Old South.

† A memorandum of Dea. Tudor in 1779 informs us, that "the sudden judgments of an earthquake, terrible storm, and fire, have all three done damage to the Meeting-house within his remembrance;" and records three instances in which it was in imminent danger of being consumed by fire.

any more light to break forth from his word, may it be theirs to see it and rejoice in it. And we too will rejoice in it,—as we doubt not the spirits of the good men that came up here to dedicate this house, are rejoicing in the greater light which God has poured upon us. May that day find all the darknes and superstition which *our* faith removed, and all the sins which defile *our* lives banished, and as many surrounding the table of their Lord, as worship at the altar of their God. Happy they that shall see that day! Thrice happy they that shall walk in that light! Yea, happy even these venerable walls, that shall have witnessed the gathering knowledge and growing virtue of many generations, and shall then hear prayers of warmer devotion, and the out-pouring of hearts lifted nearer to heaven, and shall learn something of that purer and more perfect worship, which is to be the employment and glory of the temple above! In that temple there shall be no change of day and night, and no revolution of time; a thousand years shall be but as one uninterrupted day; and no returning century shall warn us that life is drawing nearer to its close—for that life shall have no close. In that glorious temple, in that unchanging day, may it be our happiness to meet those venerable saints, who have crowded these courts before us, and the multitude of our posterity, who shall have received the beginning of that life on this spot, where their fathers worshipped. This is our hearts' desire and prayer, that the power of the gospel may always be exhibited here in preparing men for salvation.

And in that great decisive day,
When God the nations shall survey,
May it before the world appear,
Thousands were born to glory here.

CHRISTIAN REGISTER.

FRIDAY EVENING, APRIL 19. 1822.

We regret to learn that the *schism* in the Roman Catholic Church of St. Mary, which we noticed in Nos. 2 and 24 of the Register, has, of late, been greatly increased. The late Philadelphia papers state that, on Tuesday, the 9th inst. the day for the election of the Trustees of the Church for the year to come, there was a riot in the neighbourhood of the Church which arose to such a height that it became necessary for the civil authorities to interfere.

The riot "originated in the pulling down of the iron railing in front of the Church. This was followed by a violent discharge of stones and bricks on those assembled in the church yard." Those in the church yard resisted the attack for a time, but were obliged to retreat.—Some were *severely*, and it was feared *mortally*, wounded. On the appearance of the Mayor and sheriff, with their officers, the contest ceased.

The judges of elections appointed at 11 o'clock, proceeded to receive the votes for trustees. Another party who had assembled in the church at an early hour proceeded also to receive votes for trustees. Each party at the time of closing the polls, announced the choice of trustees. The gentlemen elected by the adherents of Dr. Conwell, had a much larger number of votes than those chosen by the opposite party. Each party published its statement in the National Gazette, and each claimed that theirs was the legally elected Board.

If the temper with which the communications of the different parties were written could be considered any criterion, by which to determine the merits of the case, it would certainly be decided in favour of the adherents of Dr. Conwell. Their communication was modest, and chiefly confined to a statement of facts. The communication that was published by the party which supported Mr. Hogan contained a good deal of inflammatory and abusive language, and was evidently written in anger. We know not, however, enough of the merits of the case to say that there were not provocations, which, though they could not justify, might at least account for their intemperate language.

The editor of the National Gazette, in remarking upon these dissensions, expresses his regret at the extent to which they have been carried, and particularly that the parties have been so ready to pursue their controversy in the public journals. He speaks in terms of the strongest disapprobation of the temper and conduct that has been manifested in the controversy, and closes by stating that, as he is himself of the Roman Catholic communion, and has taken no part in the quarrel, nothing could have induced him to hazard any remarks upon the subject but a sense of duty and an honest indignation.

By later accounts from Philadelphia, we learn that on Sunday, the 14th inst. in consequence of the disturbances between the priests and members of St. Mary's Church, apprehensions were entertained of a renewal of such scenes as occurred on Tuesday, and all the streets and avenues leading to the church, "were a solid moving mass of population;" but though an attempt was made to obstruct the regular worship of the day, peace was preserved through the attention and vigilance of the mayor and constables.

The late disturbance in the *Friends'* Society at Lynn, has been the subject of much conversation and much newspaper remark. Why should it be so in this case, more than in the scores of instances, in many respects similar to this, which are yearly taking place in the churches of most other denominations. From the very circumstance, it is replied, of the rareness of such an occurrence;—from the proverbial peaceableness and orderly behavior of this class of christians. Of the *five hundred* societies of "Friends," in this country, we are told that the affair at Lynn is the first instance of schism that has occurred.

A female by the name of Berry, lately received sentence for perjury at the bar of the Municipal Court of this town. She plead guilty to the charge of having falsely sworn that a certain individual was the father of her illegitimate child. She was undoubtedly persuaded to do it, by her companions in vice for the purpose of extorting money. Her sentence was five days solitary confinement, and ten years of hard labour, in the State Prison. Such cases of dreadful depravity, and the just retribution that follows it, should be made public; not only as a warning to the degraded beings whose course of life prepares them for such enormities, but also to bring to reflection that more numerous class of the other sex, high and low, married and unmarried, who by their unprincipled and destructive mode of life, support and encourage the former in their wickedness.

It appears by a late report of the Governors of the New-York Hospital, that the number of patients who received the benefit of the hospital during the year 1821, was 1883, and that 1543 of these have been cured, and 111 relieved. The statement of those benefited included 27 women who had been admitted to the Lying-in-Ward during the year. Of these, 23 had been discharged in health, with 24 children (there being one instance of twins) all of whom were in health and had been vaccinated.

The expenditures of the hospital during the year 1821, were $23,033,24, and the income during the same time amounted to $30,569,23.

The lunatic patients, formerly received at this hospital, have during the summer past been removed to a separate establishment called the *Bloomingdale Asylum*. This establishment has been built and furnished at an expense of $177,214,90. Of this sum $165,000 is now owing by the corporation. To cancel this debt, there is a sinking fund of $21,257,26.

CONGREGATIONALISM.

To the Editor of the Christian Register.

MY DEAR SIR—I was not a little surprised and grieved on reading the remarks of your correspondent, "A CONGREGATIONALIST," in reply to my communication in your paper of the 5th inst. to find, that he had not only mistaken my object, but, in some instances, misapprehended (not to say perverted,) my meaning; more especially, as on the most careful review of my remarks, I cannot perceive a just reason for either.

The views of your correspondent, as to every point that had been previously advanced by him, are too nearly like my own to leave even the appearance of our differing; and nothing was farther from my intentions than to enter into controversy with him on any thing relating to the subject. This, I think, will appear sufficiently evident on an impartial examination of my remarks. I do not profess to be qualified for theological controversy, on topics either of doctrine or discipline; and I never was more sincere, than when I said in my communication, "my object is rather to elicit, than to communicate light and truth." The suggestions in my communication were made with the desire to excite inquiry and investigation, rather than to contend for a right, or to encourage "a loose way" of speaking, or even to *justify* my *respect* for any of "the institutions of our fathers, and give them more credit for wisdom than they deserve." My mind and my heart I thought were sufficiently apparent when I said, "there ought to be concert, there ought to be, and there generally is, harmony, and a spirit of mutual accommodation between councils, and the parties at whose instance they are convened; and it is hardly consistent with the liberal spirit of congregationalism for either to claim an exclusive right in the case." As to the abstract question of right, whether in strict justice it belongs to an ordaining council, or the parties convening them to assign particular parts of ordination service, I had not, nor have I now, any disposition to decide. And if I did not before appear sufficiently intelligible, or explicit, with regard to the irregularity and inconsistency against which your correspondent's remarks were more particularly directed, I have no hesitation in saying, that his disapprobation of them cannot be greater than mine was, when he first informed me of them through your paper. And I most cheerfully add that I always have and still do approve, as much as he possibly can do, the practice which for very many years has been the most common among us, that (with the previous arrangements and understanding suggested by your correspondent) ordaining counsels *should, by vote, assign the services to* individuals of their own body. I only meant to assert what I still maintain, that it is consistent with congregational rule and usage for the party that creates an ordaining counsel to assign some parts of the ordination service. And I still refer to the citation from MATHER as an authority perfectly *in point*, to prove all I intended it to prove—that congregationalism does admit this variety of usage, this want of definiteness, or uniformity. And as your correspondent manifested such partiality for the "institutions of our fathers," and so *urgently* recommended "to churches and individuals in assembling councils to do it according to our ancient rules," I cannot see why he should object to this reference, especially when my object is so obvious.

I am highly gratified, sir, to find that your correspondent so perfectly *coincides with me* in the opinion, that "an ordaining council *is* the organ of the church that convenes it," and for precisely the same object which I should myself have described "to introduce the candidate into his office in the proper usual manner"—"to ordain him according to congregational forms," and no other. I am no less gratified that he agrees with me as to a candidate's right, "in the last resort," to decline being ordained by a council, under certain circumstances—"to dispense with their services;" for, sir, I cannot see where we differ. I also would make every reasonable effort which your correspondent has suggested for an accommodation. I would pursue the work of conciliation as far as "christian meekness" could demand. I am, surprised, however that he "cannot imagine a combination of circumstances under which the case supposed could occur," when one sufficiently *in point* so recently *has occurred*, and so near us—the very case, too, which called from me this strong expression; and which was suggested to my notice on this occasion, by no other than your correspondent himself—a case where a part of an ordination service was overruled by the council which had been so far assigned by the parties that convened the council, to a particular gentleman as to be publicly announced—inserted with the others, in the printed order, and distributed in the meeting-house. Nothing less, sir, than the *displeasure and grief*, (in which it appears I no more than sympathized with your correspondent) occasioned by "the reasons which induced the council that ordained Mr. Wisner to refuse to accede to the arrangement for Mr. Lowell to give the Right Hand of Fellowship," has induced me frequently to say, that under like circumstances, after having exhausted all attempts at accommodation, "I would at all events have saved them the trouble of my ordination." But your correspondent *never had the least doubt of the right of that council to do so.* He now acknowledges the right of the candidate to "dispense with their services." May I then, sir, be permitted to ask, how these rights can consist with each other? Or, in technical language, how there can be a right on the one part, without a corresponding obligation on the other? And why would not a council be absolutely *compelled*, or have *their prerogative* fairly *taken out of their hands* if the candidate should feel himself justified "in refusing them an opportunity of exerting it with relation to himself." Did I not feel too *serious*, sir, I might here offer some pertinent illustrations. But I forbear.—Nor will I make any comments on those of your correspondent, as he has himself done them justice, in giving them their proper character. I will only say they are thus far in point: *My carpenter is my organ*, [I would rather say agent] not only to build my house of good materials and in good taste, according to the most approved rules of architecture; but, as I humbly conceive, to choose journeymen not particularly offensive to me, either in respect to their skill in their profession or their moral character.—And should he persist in disregarding my wishes and feelings in these respects, he would have no good reason to consider me either "*uncourteous*," "*or meddling with his rights*," if I should say to him, "since you cannot do this thing in a manner in which I feel justified in acquiescing, you cannot do it at all for me."

I come now, sir, to consider what appears to me of most importance in the last communication of your correspondent. But what I have already said, I fear, will lumber your columns too much. And, sir, there is so much the *appearance* of trifling, in the introduction of this last communication, that I should prefer suspending the full consideration of it to ask him whether he is really *serious* in denying that *independency* is one of the principal features of congregationalism. He has not here misapprehended *me*, though he appears himself to have misapplied the term. I used it in its *common acceptation*, to denote a feature of congregationalism, as every one must perceive, and not in its technical sense, to mark a different "form of church polity." If your correspondent and myself only were concerned, I would not contend. But, sir, the question is now before the public. It is a question of some importance; the christian community must not *now* thus *loosely* be told, that "it would be as accurate to say, that Massachusetts is a principal county of New-York," as that independency is a principal feature of congregationalism. It certainly is too well known, that all congregational churches are not only independent of each other, as it respects the general concerns of doctrine and discipline, but actually exhibit a very considerable variety in both these respects. We need not go out of Boston to furnish the most ample proof. The church in Brattle street, those in Park and Essex streets, and those of the congregational order, in Boston generally, in their original constitution, and former practice at least, furnish three distinct modes of proceedure inthe call of a minister. But with regard to the technical use of the word, as I am in search of information, let me ask, is the term INDEPENDENT now used to distinguish any *form of church polity* but the congregational? I speak not now of the propriety of the usage. I know there are independent churches, not congregational, both here and in Europe. But where may I find the distinct form of church polity. Had the followers of Brown, the original independents, *any form of church polity*, till the time of the father of congregationalism, Robinson? And has it not been common from his time down to the recent establishments in Baltimore and New-York, whether right or wrong, to speak indiscriminately of the *Congregational* or *Independent* form of church government!

I believe, sir, I should not have left myself unintelligible, or been guilty of an improper or an uncommon use of the verb *define*, if I had not preferred to explain by a better, the expression where its participle is used. But as it stands, I am very sorry your correspondent took the trouble to dress it in a frightful garb, to make it appear ridiculous.

It is indeed my private opinion, and I hope, hereafter to prove, that the *want of uniformity* to a certain degree in congregational usage, is at least an excellence, if not the *chief excellence*, of the system.

And now, Sir, as I perceive your correspondent is not an *orthodox* man, I think he will believe me disposed to make common cause with him. Though I have as little reason as he can have to be satisfied with them; still I have very serious objections against treating orthodox people with any degree of severity. Their doctrines are at least susceptible of being strictly defined. We do ourselves a great injury, in treating them with any kind of levity. Let us confute their doctrines with argument, but remember at the same time that on every account it becomes us strictly to practise upon the rule, "Whatsoever ye would that men should do unto you, do ye even so to them."

Perhaps, sir, I ought in form to apologize for interfering at all in this matter, as you know I at first introduced myself into your paper, with the professed design of occasionally offering a thought which may have a tendency to promote peace *among Christians.* But, sir, as I meant not to cavil, to oppose or make myself officious, I did not think I was stepping out of my province, when I offered my remarks in your paper of the 5th inst.; especially as in my original design, I had in view the state of our congregational churches, which my first communication in your paper of Jan. 25th will show; and am employing all the little leisure, which my various avocations will afford, to acquire the information which may enable me to act the part of a consistent congregationalist. I also entertained the humble hope of exciting others to investigate, so that at least, I might effect through them, what of myself I might not be able to perform.

——"fungar vice cotis—
——exors ipse secandi."

Not because I would assume the title or the office of a "*doctor of the law*," but because I wish to see the cause of God the cause of truth, and righteousness and peace prevail, I again subscribe myself, with much respect, and christian good will yours, and your correspondent's friend and humble servant. GAMALIEL.

For the Christian Register.

MR. REED.—It gave me great pleasure to see advertised in your useful paper two new hymn books designed for public and private worship. There is no book except the bible, so influential in promoting devotion and regulating the affections as the hymn book. Nor is there a more useful family book, if it be well chosen. From this children and youth commit many hymns to memory and learn their sunday lessons, and whatever is impressed on their minds at this early period is lasting, gives directions to their sentiments and feelings, and is the basis of their religious character. This shows the importance of having a book of such common use, and of such influence upon the heart and character, free from every thing objectionable to christians of every denomination, and which breathes the spirit of pure christianity. This can be said of very few compilations of psalms and hymns.—Most of these in common use abound with sectarian theology, probably far beyond what is generally supposed or thought of by those who use them, but have not examined them with reference to this particular. Watts and Belknap are generally used in congregational churches it this part of the country, and I think every christian denomination may find many hymns in them objectionable, and many which are destitute of the spirit of devotion. They were great and good men, but were not sufficiently cautious in introducing sectarian notions, often expressed in terms offensive to those who assent to the opinions.

It is evident to every mind, that hymns for public worship should be such as that all may unite in the devotion, otherwise the devotion of some must be interrupted. Whoever looks into Watts and Belknap will find much to which a whole assembly cannot assent, and much which will not promote devotion.—You have advertised a book, which can offend no sincere christian worshipper; I mean the selection published an Andover. Perhaps the same may be said of the New-York collection, which I have not had an opportunity to examine. What I shall say, therefore, will apply to the former. The selection published by Flagg & Gould, Andover, may be admitted into any society of professing christians without wounding the feelings of any of its members, and is well calculated to promote the devotion of all. The psalms and hymns have been carefully selected from a great number of the best writers of sacred poetry; more, however, have been taken from Watts and Doddridge than any other.

We do not find here the light and sickening play of fancy, which disgraces some modern poetry; nor is there any thing thing low and grovelling. Here we find grave simplicity with elevation of thought, sound judgment with taste, and fervent devotion breathing through the whole book.—The hymns are well arranged, the subjects sufficiently numerous and various and well adapted to the use of public worship. If the book should be carefully examined, I am persuaded the reader would feel himself compensated and richly repaid for his time and attention, and would be satisfied and desirous to introduce it to the service of the temple. So far as the book has been examined, it has, it is believed, been universally approved. With pleasure I hear it has already been introduced into several congregations, and I am confident, as it becomes known it will be readily adopted in others.

With entire confidence, this book is recommended to the use of families. Children will take pleasure in reading and committing the hymns to memory. Their minds will be improved and will imbibe the sentiments and spirit of devotion, which will be important to them hereafter. No parent who wishes to imbue the mind of his child with a taste for sacred poetry and for true devotion, can better promote this object, than by introducing this book into his family.—So valuable and useful a selection of sacred poetry, it is believed, cannot be obtained at a rate so cheap, in the country.

The writer of this has no interest whatever, except the promotion of christian edification, in recommending this book to his fellow christians.

It is wished that the publisher would deposit some of the books bound in some of the bookstores in Boston and other large towns, and inform the public, that individuals may conviniently obtain them for examination and for the use of their families. EUSEBIUS.

A pious and benevolent association was formed the last year in France, with the title of "THE SOCIETY OF CHRISTIAN MORALITY, *having for its object the application of the precepts of Chrisiianity to the Social condition.*

The following *Prospectus* is translated for the CHRISTIAN REGISTER.

Although the political sciences seem at this day to engross the attention of such as reflect upon the means of ameliorating the condition of their species, although there is among men of genius an inclination to believe that the study and application of these sciences is sufficient for all the wants of human nature, it is still beyond a doubt that all the friends of truth do not participate in this undue confidence in the effects of a social compact, and that many among them feel the necessity of turning their own eyes, and of directing those of their contemporaries toward relief more certain, toward sources of perfection more abundant, and more within our reach.

To these ideas and these wishes respond the attempts of every day, efforts full of zeal, whose success belies the detracters of our age; an age, which, it would be unjust to deny, has been more fruitful, than any one that has preceded it, in useful discoveries, in liberal projects, and in charitable establishments.

It is to this age that appertains the foundation, in different parts of Christendom, of a great number of societies, which are labouring with ardour and impartiality in the progressive civilization of mankind, and in the improvement of their moral and physical condition. France has not been a stranger to these laudable attempts; the capital and the departments have witnessed the growth of useful associations, and, what is still more gratifying, wherever these have been formed, men of different persuasions, laying aside ancient prejudices, have been eager to unite in them; thinking with reason that such distinctions should, by no means, prevent them from assisting in the good work to which Providence calls us.

Stimulated by such observations, and persuaded, besides, that most of the evils, which afflict mankind, are the deplorable effects of a species of self-deception, which conceals the way to happiness, many of the friends of humanity have thought that the time had arrived when they might establish, with success, a society, which should unite all their efforts in directing men to that only true source of happiness, *the precepts of Christianity;* precepts essentially the same as those the Creator has engraven on the hearts of all, and which Jesus Christ did but develope, exhibit in an attracting and clear manner, and support by the most powerful motives; but which are, unfortunately, less known, less respected, and still less followed than they should be.

To rally all around the sacred volume, containing these divine precepts, to inspire them with a desire to examine them, to cause the impression to sink deeper than usual, and thus to conduct them to such sentiments of benevolence as might dispose them to renounce all animosity, hatred, and every fatal dissention; to teach them to love one another, to treat each other as brethren, and, in fine to seek and procure peace:—what better attainment can one propose? how more usefully employ his means? to what nobler purpose direct his efforts?—Such are the objects of this new society, which will take the name of THE SOCIETY OF CHRISTIAN MORALITY, *having for its object the application of the precepts of Christianity to the social condition.*

Those persons, who are employed in the formation of this Society, cannot be ignorant that the title adopted will not, perhaps, meet the approbation of all. Many, who, otherwise, might be inclined to favour their project, will object to this title as somewhat vague, as embracing too many subjects, and as not pointing out how the end proposed, by this Society, is distinct from that which all the other religious and philanthropical societies of Europe, have in view. To answer this objection it would be necessary to enter into explanations, which are incompatible with a prospectus; and we must permit ourselves here merely to declare that it is our belief that all doubts will be satisfactorily removed by the historical remarks, and the reflections of a practical tendency, which will be presented by the journal; a work naturally numbered among the labours of the Society. It will suffice for the moment to announce to those who cherish liberal sentiments, and are animated with the exalted wish of uniting their efforts to alleviate the calamities, and to diminish the vices afflicting mankind, that already does the germ of the Society exist, that it is and will be composed of members of all communions; one of the fundamental articles of its statutes declaring that its labours would be confined to the discussion of those truths in which all sects agree, and, above all, of those principles of this divine system of morality, from which even the most violent detracters of Christianity cannot withhold their admiration; and that, finally, the society will refrain from touching upon those points, which early divided Christians; the consideration of which does not fall within the compass of its exertion.

PARIS, AUGUST 20, 1821.

At the organization of the Society, the Duke de *La Rochefoucault-Liancourt* was chosen President; and the following distinguished persons subscribed as members,—the Baron *Degerando*, *De la Croix*, *J. J. Goepp*, the Count *La Borde*, the Count *La Steyrie*, *Spurzheim*, the Baron de *Stael-Holstein*, *Stapfer*, the Baron de *Turckheim* and *J. G. Wurtz*. *Willm* was appointed Secretary, and *Coquerel* assistant Secretary.

DOMESTIC SUMMARY.

On Monday, the 8th inst. conformably to the provisions of the charter for the city of Boston, the citizens met in their respective wards to give in their votes for Mayor, Common Councilmen, and Ward Officers. The whole number of votes given in for Mayor was 3672. Of these the Hon. Josiah Quincy had 1742, the Hon. Harrison G. Otis had 1374, and there were 555 scattering. There was consequently no choice. The following gentlemen were elected to compose the first Board of Aldermen for the City of Boston:

EPHRAIM ELLIOT,	NATHANIEL P. RUSSEL,
BRYANT P. TILDEN,	JOSEPH JENKINS,
JOSEPH HEAD,	SAMUEL BILLINGS,
JOSEPH LOVERING,	JACOB HALL,

The following gentlemen were chosen Common Councilmen in the respective *Wards.*

No. 1. Simeon Wilkinson, Thaddeus Page, Charles Wells, and William Barry.
" 2. Henry Orne, Benjamin Lamson, Martin Bates, Joseph Stodder.
" 3. William B. Bradford, Samuel Jones, Joshua Emmons, and Dr. Theodore Dexter.
" 4. Joseph Coolidge, Samuel Parkman, Robert G. Shaw, Joel Thayer.
" 5. Isaac Winslow, Thomas Kendall, George W. Coffin, Horatio G. Ware.
" 6. William Sullivan, Samuel Appleton, Jesse Shaw, and Thomas Motley.
" 7. Jonathan Amory, Patrick T. Jackson, Enoch Silsby, and Augustus Peabody.
" 8. Hon. William Prescott, Hon. John Wells, Jonathan Davis, and Hawkes Lincoln.
" 9. James Perkins, Peter C. Brooks, D. W. Bradlee, and Benjamin Russel.
" 10. Isaac Steevens, Andrew Drake, Daniel L. Gibbens, and David C. Mosely.
" 11. Barzillai Holmes, Asa Bullard, George W. Brimmer, and Winslow Lewis.
" 12. John Holmes, Cyrus Alger, John French, Moses Williams.

On account of there being no choice of Mayor at this election, the Selectmen issued their order for a second meeting, on Tuesday the 16th inst. On that day the electors assembled in their several wards. Mr. Quincy and Mr. Otis having withdrawn their names as candidates, the Hon. JOHN PHILLIPS was regularly nominated by two distinct meetings. On Tuesday, the electors met agreeably to appointment to give in their votes for Mayor. The whole number of votes was 2650, of these the Hon. JOHN PHILLIPS received 2,500 and is elected.

The city government goes into operation on the first day of May.

We have not learned the exact number of votes that have been returned for Governor; but it is probable from estimates that have been made, that the majority for Gov. BROOKS will be nearly 8,000.

Last evening, as Mr. Jesse Fuller, driver of the Salem baggage wagon, was on his way to Salem, his wagon upset upon him, and he survived but a few minutes. The cause of this melancholy occurrence was a pile of earth, (thrown from a well) which laid in the road.

On Wednesday the 10th, instant, 20 Mill privileges belonging to the Boston and Roxbury Mill Corporation, were leased at auction for fifty years. The annual income for the use of these privileges will be $6150. The present mill was leased for 5 years, at $2350 per year, and the wharf for 50 years at $220 per year, all making an annual income of $8720. The mills erected on the several privileges are to be taken by the Corporation at the end of the 50 years, at a fair appraisal.

The great road which is building between Bangor and Eastport, is now cut and bridged the whole distance, except about 18 miles, 11 of which it is expected will be completed during the summer to come. By this route, the distance from Bangor to Eastport will be 93 miles. The distance by the old road is 175.

We understand that a definitive decree was lately rendered in the District Court of the U. S. in relation to the *Portuguese ship Mariana Flora*, awarding damages to the amount of $19,150,70, and costs, to the owners, and the further sum of $500 to the crew as a compensation for their imprisonment. The captors have claimed an appeal from this decree to the Circuit Court.

It is stated in the late Savannah papers that the eight pirates who were to have been executed at Savannah on the 2nd April, have been respited during pleasure by the President of the United States.

Midshipman Worthington was lately murdered at Port Mahon, by midshipman Gaillard, both of the United States frigate Constitution.

Mr. John Withington who lately deceased in New-York, has bequeathed part of his estate as follows.—To the Baptist Church in Oliver street, $10,000.—General Convention Baptist Church, 10,000—American Bible Society, 10,000—Poor Fund of the church in Oliver street, 5000.—Columbia College at Washington, 5000.—N. Y. Baptist Missionary Society, 1000.—Baptist Theological Seminary in N. Y. 1,200—and his Library to the College in the District of Columbia.

Nicholas Brown Esq. of Providence, has made a donation of $1000 to the Baptist literary and theological institution, at Waterville, Me. and has made an annual subscription of $100 for five years.

The contributions to the American Bible Society during the months of Jan. and Feb. amounted to $4278,36.

The receipts into the treasury of the American Education Society for March, were $710,76.

Medical graduation—At a public commencement, held in the chapel of *Transylvania University*, on Monday the 18th March, 1822, the degree of Doctor of Medicine was conferred on thirty-six candidates, who had previously written and submitted to the examination of the President, Trustees, and Medical Faculty, an Inaugural Thesis on some subject assigned them, sustained a private examination by the Faculty of Medicine, and a public one before the President, Trustees, and several literary and professional gentlemen.

It is in contemplation to build a bridge over a narrow part of Merry-meeting Bay, from Brunswick, to Topsham, the distance is estimated to be only 216 rods. It is said that the erection of this bridge would shorten the distance between Hallowell and Bath, at least nine miles.

In Canandaigua, there were lately three fires within the compass of a week, all supposed to have been produced by an incendiary. Only one of them did much damage. A meeting of the citizens was called to take measures to provide for their better security.

From the Pendleton S. C. Messenger.

A handsome hard smooth stone was found in a swamp about five miles below Tuscaloosa, on the Black Warrior River, in Alabama, on an Indian path. The form of the stone is a flatsided cone, apparently cut by art and of great antiquity, measuring twenty inches across the base, 23 inches in heighth, and 16 inches thick, on which is the following inscription:

HISRANFIINDTDY 1232.

Two or three of these letters are a little injured, the figures are very plain. I have a fac simile, for the examination of the curious. The stone is deposited in Tuscaloosa.

Jan. 30. SAMUEL HAVERICK.

FOREIGN INTELLIGENCE.

By the arrival of the ship Herald, Capt. Fox, from Liverpool, London dates to the 11th, and Liverpool to the 14th of March have been received.

The state of things in England is much the same as it was by the last accounts. Great complaints continue to be made of the depressed state of the agricultural interest.

It is the prevailing belief of those best informed on political subjects, both in London and Paris, that a war between Russia and Turkey is inevitable, and that hostilities will soon commence. By a courier which arrived in Paris from St. Petersburg, March 5th, and which left the Russian capital on Feb. 17th. it is stated that it was generally believed at St. Petersburg that a war was on the eve of breaking out with Turkey. Orders had been sent to all the armies, and to the Russian fleet in the Black Sea. The Grand Dukes were gone to the army, and the Emperor and his Ministers were expected to set off immediately.

It is stated that the Schah of Persia, has refused the mediation of the English, and issued a formal declaration of war against the Porte.

From France intelligence has been received, which if true, is highly important. It is however unofficial. It was stated that Napoleon II. had been openly proclaimed by various riotous assemblages, and that a state of feeling hostile to the present dynasty was spreading throughout the departments. A number of military officers employed in the different offices had been discharged. It was also rumoured that Gen. Benton had actually assembled a considerable force in opposition to the government. Whatever may be the foundation of these statements, even the most favorable accounts speak of the recent events in France, as threatening the stability of the present government. It is not to be denied that plots and conspiracies prevail to an alarming extent.

LITERARY.

Proposals have lately been issued by Rev. ABNER KNEELAND, minister of an universalist church in Philadelphia, for publishing by subscription the **New Testament, in Greek and English**; the Greek according to Griesbach; the English upon the basis of the London fourth edition of the improved version; with an attempt at further improvements from the translations of Campbell, Wakefield, Scarlett, and Macknight.

It is proposed that the work be published in two volumes royal duodecimo, to come out in 13 numbers of about 60 pages each; the whole to cost $3,25.

The following notice of a work about to be published in this town, is from the Daily Advertiser of the 11st inst.:—

Life of James Otis.—It is generally known that William Tudor, Esq. of this town, is engaged in writing the life of JAMES OTIS, with notices of some temporary characters and events from 1760 to 1770. We are happy to learn that he proposes to have the work ready for publication in the course of the ensuing summer. The eminent talents of Mr. Tudor, of which he has given the most satisfactory proofs in several publications; the zeal with which he has engaged in the present undertaking, the character of Mr. Otis, and the importance of the political events of the period alluded to, in which he took a leading part, are sufficient to excite in the minds of the public a deep interest in this work. It is to be published in a single 8vo. volume, and to be printed in the handsomest style with some embellishments, at the price of three dollars.

We observe that the editor of the National Gazette has recommended this work to the patronage of the public by the following very just commendation of the author:

"Mr. Tudor we deem one of the best writers of this country, and particularly qualified for the interesting task he has undertaken, not only by this circumstance, but by his industry, his patriotic spirit, and the access which he enjoys to the best sources of information. He is already most advantageously known to the literary world, as the author of the Letters on England, as a distinguished contributor to the Boston Monthly Anthology, and as the predecessor of professor Everett, in the editorship of the North American Review."

TO CORRESPONDENTS.

An obituary notice was received too late for insertion the present week; it will be inserted in our next, unless our correspondent should wish the manuscript for earlier insertion in another paper.

MARRIED,

In this town—Mr. Alpheus Babcock, to Miss Margaret R. Perkins—Mr. Kendall Parsons, to Miss Margaret Underwood—Mr. Charles P. Dexter, to Miss Sarah Rebecca Blake.

In Shrewsbury, on Thursday, the 11th inst. Mr. Samuel B. Manning, of Worcester, junior publisher of the Massachusetts Spy, to Miss Mary E. Stone, daughter of Mr. Benjamin Stone.

In Worcester, on the 4th inst. by the Rev. Dr. Bancroft, Mr. Robert Gleason, to Miss Anna D. Davis, both of W.—On Monday evening last, by Rev. Mr. Hull, Mr. John Whittemore, to Miss Maria Slater.—On Tuesday last, by the same, Mr. William Warden, of N. Haven, (Conn.) to Miss Eliza Ward, of W.

In Brookfield, on Monday last, by Rev. Mr. Phelps, Dr. Benjamin L. Howe, of Shrewsbury, to Mrs. Mary Hitchcock, of the former place.

DIED,

In this town, Mr. Moses Eayres, 3d. aged 27.

In Cambridge, Brig. Gen. Moses Porter, of the U. S. army.—He was entombed in Boston, with military honours.

In Dorchester, Miss Abigail Briggs, aged 25.

In Easton, suddenly, David, son of Mr. David Macomber, aged 16.—On Monday, the 15th inst. Mrs. Fidelia Howard, wife of Mr. Elijah Howard, aged 23 years, after an illness of about five days.—By this sudden removal of a highly estimable and interesting young woman, society has suffered a severe loss, and her immediate friends are plunged into the deepest affliction. Her husband, yet in early life, is now called a *second* time to mourn over the withering of his fair hopes of domestic happiness.

In Athens, Me. Mr. Barnabas Palmer, aged 59.

In Taunton, John Mason, son of the Hon. John Mason Williams, aged 5.

In Providence, R. I. the Hon. WILLIAM JONES, aged 67, late Governor of the state of R. I.

In Havana, March 24, Mr. Guille, the aeronaut, and his wife.

On his passage from Batavia to Madras, in 1820, Joseph Farley, of Batavia, formerly of Ipswich Mass. and a graduate of Harvard University. The vessel in which he sailed from Batavia to Madras in Dec. 1820, had not been heard of in Dec. 1821. The vessel and all on board her have undoubtedly been lost.

In Brookline, on the 11th Mr. Henry Wolcott, son of the late Josiah Wolcott of Oxford, aged 47.

In Chittenden, (Vt.) Aaron Beach, aged 96. He was actively engaged both in the old French war, and the revolutionary war.

In Kennebunk port, Jacob Wildes, Esq. aged 91.

In Quincy, on Friday, the 12th inst. Mrs. Esther Field, wife of Thomas M. Field, aged 24.

POETRY.

MIRIAM'S SONG.

From Moore's Sacred Melodies.

"And Miriam, the Prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances."

EXOD. XV. 20.

SOUND the loud timbrel o'er Egypt's dark sea!
Jehovah has triumph'd—his people are free.
Sing—for the pride of the tyrant is broken,
His chariots, his horsemen, all splendid and brave,
How vain was their boasting!—the Lord hath but spoken,
And chariots and horsemen are sunk in the wave.
Sound the loud timbrel o'er Egypt's dark sea!
Jehovah has triumph'd—his people are free.

Praise to the conqueror, praise to the Lord,
His word was our arrow, his breath was our sword!
Who shall return to tell Egypt the story
Of those she sent forth in the hour of her pride?
For the Lord hath look'd out from his pillar of glory,*
And all her brave thousands are dash'd in the tide.
Sound the loud timbrel o'er Egypt's dark sea!
Jehovah has triumph'd—his people are free.

* Exod. xiv, 24.

FALL OF ISRAEL.

[*From the same.*]

FALLEN is thy throne, Oh Israel!
Silence is o'er thy plains;
Thy dwellings all lie desolate,
Thy children weep in chains.
Where are the dews that fed thee
On Etham's barren shore?
That fire from Heaven which led thee,
Now lights thy path no more.

Lord! thou didst love Jerusalem:—
Once she was all thy own;
Her love thy fairest heritage,*
Her power thy glory's throne:†
Till evil came and blighted
The long-lov'd olive tree;‡
And Salem's shrines were lighted
For other gods than Thee!

Then sunk the star of Solyma;—
Then pass'd her glory's day,
Like heath that in the wilderness,¶
The wild wind whirls away.
Silent and waste her bowers,
Where once the mighty trod,
And sunk those guilty towers,
Where Baal reign'd as God!

"Go," said the Lord, "ye conquerors!
"Steep in her blood your swords,
"And raze to earth her battlements,‖
"For they are not the Lord's!
"Till Zion's mournful daughter,
"O'er kindred bones shall tread,
"And Hinnom's vale of slaughter ♦
"Shall hide but half her dead!

* Jer. xii. 7. † Jer. xiv. 21. ‡ Jer. xi. 16. ¶ Jer. xvii. 6. ‖ Jer. v. 10. ♦ Jer. vii. 32.

RESTORATION OF ISRAEL.

[*From the Same.*]

But who shall see the glorious day,
When thron'd on Zion's brow,
The Lord shall rend that veil away,
Which hides the nations now!*
When earth no more beneath the fear
Of his rebuke shall lie;†
When pain shall cease, and every tear
Be wip'd from every eye!‡
Then Judah! thou no more shalt mourn
Beneath the Heathen's chain;
Thy days of splendour shall return,
And all be new again.¶
The fount of life shall then be quaff'd
In peace by all who come;‖
And every wind that blows shall waft
Some long lost Exile home!

* Isaiah xxv. 7. † Isaiah xxv. 8. ‡ Rev. xxi. 4. ¶ Rev. xxi. 5. ‖ Rev. xxii. 17.

MISCELLANY.

From the Christian Reformer.

Application by a child of a passage in Mrs. Barbauld's Hymns.

MAIDSTONE, JULY 3, 1819.

SIR,—The following anecdote was related to me by a gentleman of great respectability, and on whose veracity I can entirely depend. It shews a very striking light, the influence Mrs. Barbauld's Hymns, in exciting religious ideas and impressing devotional feelings on the infant mind. This gentleman (an unitarian minister) lost an infant about five weeks old. The child was placed in its coffin, and the father and mother were sitting pensively beside it. A little boy scarcely seven years old, was leaning over the coffin in mournful silence, with the tears running down his cheeks. He stood silent a considerable time, then, without taking any notice of his father and mother, he broke out into the following quotation from one of Mrs. Barbauld's Hymns: "A little while shalt thou lie in the ground, as the seed lieth in the bosom of the earth: but thou shalt be raised again, and if thou art good, thou shalt never die any more." Here he stopped, and the father and mother deeply affected, took no notice of what had passed; the child continued leaning over the coffin, but said not another word.

A. P.

Anecdotes on Duelling.

"That reputation is not so deeply concerned in this business [duelling] as to compel a man to violate the laws of heaven and earth, by fighting a duel, may be proved by an appeal to well known facts. Those who have had the magnanimity to pass over an insult or to refuse a challenge when given, have ever been applauded by the virtuous and good. Compared with their enraged opponents, they have shone as benignant stars among baleful meteors. What man of sober thought, of deep reflection, and of elevated feelings has failed to admire and applaud the reply of Gen. Mercer to the challenge of Gen. Mason. He closes his note communicating his refusal to fight, in these rational and dignified terms—'As a *man*, and more especially as a *Virginian*, I ought not to accept your challenge—as a Christian, I cannot.' Did the magnanimous Mercer forfeit the good opinion of his countrymen and prove himself to be a dastard and a scoundrel by this decision of character and superiority to vulgar prejudice on this occasion? Far from it. He still lives, and is honored—is now a distinguished member of Congress, while his furious adversary has long since received the blow of death from the hands of one as desperate as himself. But this is not a solitary example. Others have pursued the same course, and have received the awards of equal glory. The world as bad as it is, has never failed duly to appreciate such acts of towering virtue; and sometimes this sublimity of feeling has produced a happy effect upon the less cool and more precipitate antagonist. A celebrated literary character in Europe, received from an exasperated acquaintance, a letter concluding with these words:—'I have a life at your service if you dare to take it.' The following reply was immediately made:—You say you have a life at my service if I dare take it—I must confess to you I dare not take it. I thank my God I have not the courage to take it. But though I own I am afraid to deprive you of life; yet, sir, permit me to assure you that I am equally thankful to the Almighty Being, for mercifully bestowing on me sufficient resolution, if attacked, *to defend my own.*' This unexpected reply had the desired effect, and the affair was amicably adjusted. The intrepid Viscount de Turenne, when a young officer, received *twelve challenges* during the siege of a fortified town. These challenges he put in his pocket without further notice. Soon after he was commanded upon a desperate attack on a part of the enemy's fortifications—upon which he dispatched a note to each of the challengers, informing them that 'he had received their papers, which he deferred answering till a proper occasion offered both them and himself to exert their courage for the King's service; that being ordered to assault the enemy's works the next day, he desired their company, when they could have an opportunity of signalizing their own bravery, and of being witnesses of his,' We leave our readers to compare the character and conduct of this man with that of his challengers, and to make their own deduction. A challenge was, by a certain gentleman, accepted on condition that his adversary should breakfast with him at his house the next morning, before they repaired to the field. After breakfast, and when the family had retired without the least intimation of the visit, the challenger inquired of the other if he was now ready to attend. 'No sir,' said he 'not till we are more on a par; that amiable woman, and those six lovely children who just now breakfasted with us, depend, under providence, on my life for subsistence; and till you can stake something equal in my estimation, to the welfare of seven persons dearer to me than the apple of my eye, I cannot think we are equally matched.' '*We are not, indeed!*' replied the other, giving him his hand. These persons from this moment became firmer friends than before.

These examples will be undervalued and despised by those only who are blind to genuine dignity of character, and who take a savage delight in scenes of mischief and blood."

Early rising.—I do not know a practice which I should more recommend than early rising, whether devotion, health, beauty, or improvement of the mind, were the objects in view. How cheerful and how animated are the meditations of the morning! What a delightful bloom flashes into the cheeks from its balmy exhalations! What an unspeakable cheerfulness glides into the soul, from hearing the devotional matins of the lark, and from beholding the new-born scenery of nature! How necessary is such a regimen to preserve that sweetness of complexion and of breath which are the very essence and perfume of beauty! When people think of accounting to God for the talents they have received, they overlook the hours which are lost in morning sloth and unreasonable indulgence. I have inured myself for many years to this habit of early rising. In the spring months of April and May particularly, I grudge every moment that is wasted after five. I consider it as a rude neglect to all those sweets which opened to salute me, and always find so much more deducted from the firmness of my health, and the vigor of my understanding.—*Bennett's Lectures.*

Emigration to North America.

PHILADELPHIA, March 26.—From *official returns*, ordered to be printed by the House of Commons, we learn that the whole number of passengers which embarked from *Ireland* for the United States, from the year 1812 to 1821, both years inclusive, was 60,658.

From the same authority we learn that in the same period of time, the number of passengers which embarked from England for the United States was 3,608.

The same authority informs us, that during the same period of time, the number of passengers which embarked from Scotland for the United States, was 4,727. Thus the whole number of passengers which embarked in the United Kingdom in the period mentioned, was 68,988.

From the same official paper we learn that in the same period there embarked for the British Dominions in North America, from Ireland 47,223, from England 23,783, and from Scotland 19,971, making a total of 90,977 persons, that embarked from the United Kingdom for the British Dominions in America. Thus the whole number of emigrants from the United Kingdom for North America, from the year 1812 to the year 1821, both years included, was 159,960.

Agricultural.

From the American Farmer.

CABBAGE PLANTS.

A very erroneous practice has long prevailed with respect to the method of propagating cabbage plants; and although I may be laughed at by experienced gardeners, (for I don't profess to be a nice gardener,) for innovating on their prerogative; still I will venture to suggest a mode which I believe all will approve after trying it.

The common practice has been to sew cabbage seeds on very rich ground, in order to have early plants, and many estimate the value of their plants for transplanting, in proportion to their large size, but I do not.

If you sow your seeds early, on very rich ground, they progress rapidly; and, if sown thick, as is commonly the case, soon acquire a small slim stem, and small top; and, if sown thin, they will be too large to transplant before the proper time for a winter crop.

If you sow your seeds late in the spring, you cannot be certain of succeeding. The plants, as soon as they appear above ground, are frequently destroyed by a small black flea, especially if the weather proves dry, and it is difficult to preserve them. I have tried many remedies without success.

Some years ago, after I had sown a large bed of cabbage seed early in the spring, I determined to procure a variety, and from the seed stores I was furnished with eight or ten different sorts; they did not come to hand as soon as I expected, and I believe they were sown about the first of May, on rich ground: the season proved dry, and as soon as they appeared above the ground they were destroyed by the flea. I entirely failed with them, and was obliged to have recourse to my bed sown early in the season.

Instead of sowing my cabbage seeds on rich ground, I have for several years past chosen the poorest part of my garden, and sown my seeds as early in the spring as the frost would admit. The continual moisture of the spring will soon cause cabbage seeds to vegetate and grow on poor ground; and the flea does not often injure them when sown early. If any are wanted for early transplanting, they can be forced by sprinkling a part of the bed with lie from around the manure heap; and a portion of the plants can be thus forced all through the season, so as to have them of proper size at any time. Those on the poor ground not manured soon acquired a dwarfish appearance, and will remain so all the season, unless watered or manured as directed, or transplanted to rich ground, when they will grow vigorously if the season should prove favorable.

I do not prefer to transplant large plants; for small plants do not wither and fall so much as large ones. I shall hereafter pursue this method, and I ask others to try it, before they condemn the practice.

A.

How to make a double crop on poor ground.

Plough up your ground intended for corn, in the fall of the year, as deep as you can plough it—let it lay till spring. At the opening of the spring, when the frost is entirely out of the ground, give it a good ploughing and harrow it down. It is then in good order for preparing to plant. Take of slaked ashes, two thirds, and of ground plaster one third; mix them well together, and follow the droppers, and put as much of this mixture on the seed as you can grasp in your hand, and cover it well over in the usual way. The corn will grow up strong and green and will grow off finely, and retain a strong vigorous growth and green color, and stand the drought much better than upon the strongest land The writer of this has tried this experiment for two years, and has tested the value of this mode of culture.

TRACTS.

JUST published at the CHRISTIAN REGISTER Office, No. 47, Marlboro'-street, "*Testimonies of* DR. WATTS *in favour of Christian Charity and Religious Inquiry.*" Price 25 cts. per dozen, 2 dollars per hundred.

Also just published and for sale as above, "Objections to Unitarian Christianity considered." Three thousand copies of this popular little tract, were sometime since published at this office, and were all sold in the course of a few weeks. The exceeding cheapness of that edition arose from the circumstance that it was printed with the same type, without alteration, with which the article was inserted in the Christian Register. The present edition is offered for two dollars per hundred. For smaller quantities than a hundred, the price will be increased. To tract societies who purchase a thousand, or any number over five hundred, a discount of ten per cent will be made from the hundred price.

Mr. Worcester's Discourse.

JUST published by Cummings & Hilliard, a Discourse delivered before the Boston Society of the New Jerusalem, by THOMAS WORCESTER.

C. & H. have also for sale a few copies of "*The Tale of a Box.*"

NEW HYMN BOOK.

IN the press, and will shortly be published, a SECOND EDITION of "A Collection of PSALMS and HYMNS for Social and Private Worship."

It will be printed on STEREOTYPE plates, formed from an entirely new type of the size of the first edition. An INDEX of first lines will be added.

Societies will be supplied with the above work in 18mo. on paper of a fair quality, at 25 cents a copy in sheets, or at 40 cents, well bound in sheep and lettered; or in 12mo. at 37 1-2 cents in sheets, and 56 1-4 cents in sheep, lettered, &c.

Extract from the notice of this work in the Christian Disciple, No. 13.—"We consider it as the best collection, upon the whole, of which we have any knowledge, and think it exceedingly desirable that it should be introduced to the worship of our churches in this town and vicinity." After some remarks upon Belknap's Collection, the editors observe, "We hope that those who feel an interest in this most delightful part of religious service, will be led to think of the expediency of a change: and now that they have a book of precisely the character they could desire, will not hesitate to adopt it."

Extracts from the Unitarian Miscellany, No. 8, for August, 1821.—"Few scenes of life, few states of mind or of character, can be imagined for which may not be found in this selection an appropriate hymn. Instead of a body of systematic and sectarian divinity, the compiler has given us the divinity of the scriptures, with a comprehensive and admirable system of the moral and religious duties." "The great variety of sourcesfrom which he has drawn, affords sufficient testimonythat he was not confined in his researches; and from the specimens we have had occasion particularly to examine, we have no doubts, that from all these sources he has been judicious and discriminating in his selections. In the collection are contained more than one hundred hymns, which have never before been published in any collection in this country." "On the whole, we consider the collection as possessing in a very high degree every essential qualification for a work of this kind. There is no reason to ask whether a better one cannot be made. This is good enough. Those Unitarian Societies, especially, which have not yet agreed in adopting a book in accordance with their religious opinions and feelings, may now be supplied with one admirably suited to their wants."

Extracts from the Review of the work in the Christian Disciple, Vol. III. Art. X.—"Nor do we know of a Hymn Book, which we think better adapted to serve the ends of worship. It contains a convenient number of pieces, selected very judiciously from a great variety of authors. It embraces a large circle of subjects, and thus seems to furnish something appropriate to all the feelings and topics which belong to religious service. The whole style of its poetry is pure and elevated." "It is pure not only in its style and strain of feeling, but in doctrine. There is not a vestige of sectarianism in it."

See also some remarks lately published in the Salem Gazette, under the head of "Sacred Poetry."

Address Messrs. CUMMINGS & HILLIARD, Boston, or E. BLISS and E. WHITE, New-York.

March 1.

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LATELY published, "A SELECTION OF HYMNS AND PSALMS, *for social and private worship.*"

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Religious societies which conclude to adopt this work in their public worship will find it most expedient to make direct application to the publishers, Messrs. Flagg & Gould, Andover, by whom it will be transmitted according to order in any quantity. The proprietor has been constrained by circumstances to make such a reduction as is now given of the price of the work, as absolutely to preclude the idea of an extra tax for commission to agents. Either he must thereby be injured, or the terms of this work be enhanced proportionally.

March 8.

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These will be followed by a succession, original and selected, and subscribers to the fund, and the friends of practical religion generally, are respectfully requested to aid the operations of the Trustees, by purchasing; which will not only promote the circulation of Tracts already printed, but furnish means to increase the number of these useful pamphlets.

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Jan. 8.

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